GUACANAGARI PONTIAC BLACK HAWK
MONTEZUMA CAPTAIN PIPE KEOKUK
GUATIMOTZIN LOGAN SACAGAWEA
POWHATAN CORNPLANTER BENITO JUAREZ
POCAHONTAS JOSEPH BRANT MANGUS
SAMOSET RED JACKET COLORADAS
MASSASOIT LITTLE TURTLE LITTLE CROW
KING PHILIP TECUMSEH SITTING BULL
UNCAS OSCEOLA CHIEF JOSEPH
TEDYUSKUNG SEQUOYA GERONIMO
SHABONEE

TO PERPETUATE THE HISTORY AND DEVELOPMENT OF THE PEOPLE REPRESENTED BY THE ABOVE CHIEFS AND WISE MEN THIS COLLECTION HAS BEEN GATHERED BY THEIR FRIEND

EDWARD EVERETT AYER

AND PRESENTED BY HIM TO THE NEWBERRY LIBRARY 1911

HERVAS LABORATORIES OF
AMERICAN LINGUISTICS
BULLETIN 6

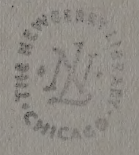
ANALYSIS OF A TEXT IN THE APALACHI LANGUAGE—(Muskhogean Stock)

by

Noxon Toomey

St. Louis, Mo., U. S. A.
Hervas Laboratories
March, 1918

4x1
A554
T6
1918
R



ANALYSIS OF A TEXT IN THE APALACHI LANGUAGE (MUSKHOGEAN STOCK)

By Noxon Toomey

The massacre and enslaving of the Apalachi by the English in 1703-04* practically extinguished their language.** As a result the only available Apalachi linguistic material is a text of 1688 accompanied by a Spanish translation.*** This text is of interest because an analysis of it should help to an understanding of the morphology and affinities of the Apalachi language and the relationships of the Muskhogean dialects.

Gallatin in his classification of the American languages considered the Apalachi a language without affinities. After Buckingham Smith discovered and reproduced our only known text[1],[2] the language was classed as Muskhogean on the strength of several Maskoki words (mostly names) that could be found in it. Later Brinton translated a few more words and concluded that the Apalachi was most closely related to the Hitchiti language. This opinion is apparently concurred in by Gatschet.[3] Swanton has recently suggested that Apalachi is related to the Timiqua and that it is a mid-dialect connecting the Timuquan and Muskhogean families. The latter suggestion is not substantiated by this study.

Editing of the text was limited to a demarking of sentences and a collocation into words of the slovenly written syllables. The accompanying translation is probably a fair phonetic transcription according to Spanish orthography. The Spanish text although stated to be a literal translation apparently contains a few ideas that can not be made out in the Apalachi text. The text is insufficient to give us an idea of Apalachi idiom, or the synthesis of words to represent exotic concepts. For lack of space only parts of the text are reproduced in this article.

* For an account of the history and location of the Apalachi consult Bulletin 30, Bureau of American Ethnology, Part I, pp. 67-68; Brinton, Floridian Peninsula; Gatschet, Migration Legend of the Creek Indians, Vol. I; Catholic Encyclopedia.

** A small body of Apalachi escaped to the French colony of Mobile. In the early part of the nineteenth century they migrated to the west of the Mississippi river, after which they became lost to history. There is no Apalachi material in the old church records of Mobile.

*** Pinart states that he has seen Apalachi texts in the archives at Havana, Cuba.

Phonetcis. The Apalachi consonental system can be represented as follows:

	Explosives			Breaths		
	Not aspirated Surd	aspirated Sonant	Aspirated	Spirants	Nasals	Trills
Gutturals	K	G	'H	H	..	..
Palatals	CH	..	..	Y	..	'L
Linguals	..	..	..	..	..	L
Dentals	T	..	..	S	N	..
Labials	P	B	F	W	M	..

A text in Spanish orthography is not apt to show phonetic details or the occurrence of SH and other non-Castellian sounds. The clusters LZ and LZL of the text are almost certainly the palatalized and buccalized H and L of Maskoki. The groups N and MB may indicate nasalization.

On comparing Apalachi with the Chickasaw-North Choctaw dialects we find that it differs by having G and by the probable use of guttural K instead of lingual K, the occurrence of the consonant clusters SL, ST and BL and by the more frequent use of 'L and 'H. The vowels are more open and possibly longer, and E as A in made is very rare. Apalachi phonetics more closely resemble those of Alibamu and the Southern Choctaw dialects, but it differs from the Hitchiti-Mukasuki group by the openness of its vowels and by the lack of SH, D, TS, DSH, DS and the lingual K and G.

Morphology. The text shows the frequent use of words for opening and closing sentences to express the general mood or tone of the sentence. These words are commonly used in all of the Muskhogean languages and usually difficult to translate into English. The Apalachi sentence requires no regular sequence of grammatical elements, but it will be seen that the subject usually follows the opening word, that the object usually precedes the verb, and that the phrases and clauses are loosely hung together by words of general conjunctive nature. The direct object usually precedes the indirect object. Modifiers follow the word modified. The conjunctive "and" is not used between substantives. Agglutination is rare but there is extensive pronominal inflexion and modification of verbs by suffixes to express tense and almost all adverbial relations. There is no distinction of gender according to sex, animateness or other

3705

qualities. Case endings to indicate the subject and the direct and indirect objects are used as in other Muskhogean languages. Substantives are not pleuralized except by the use of a collective suffix. There are no auxiliary verbs and no true relative pronouns. In Apalachi the latter are supplied by demonstratives to which -t is suffixed. The internal modification of nouns, verbs and adjectives to express adverbial and temporal relation is as common as in Hitchiti.

Semantics. The text has no semantic value as it markedly shows the influence of christian ideas.

Specimen of Original Apalachi Text

Dios Yhtin noc hina ma quin Aiauis cana chu ua aia viscat sla quit Ylca ihcan, Ymila Pisla qui china caio inbana maquin aia viscana chu ua aia uis cat guan gat Ylcaihcan ma quit ih ca pi Ylcahin Dios pilz qui na caio nilitaga Ylun gia Ynsulat in nutat Guangat Ylcaihca cumah lihin Pihnumin Nan Pula quih los min nan a ma li chulicah los min nan slac los tacaia li min uslac Yla a slacana Ya gomin A gan A ba lah chi ta fun cana ca iun qui la Yn hu lihla nihtaga amali Pin holahta chuba Pin Rey Yn nu tat Yn ca sa minat siquit Yl ca hin ha chin yalilga pula qui lavina sun qui iap cho consta itihca pi pi hac chup puha liman Pifan atalzlit A ba gat hu lu chit apulu mana ahta apulu mat, Yna huba chint insa ih ga; cu mah lih ga guan gat yl ca ihga, cumah lihin, Pin nu min nan amali Yagamin, guan A han lu chali sla quit Yl ca caio, aia vis cana chuba slaquit, Yl ca ih can Dios Pilz qui na caia, Ymila Yn ba na ma quin matihca ca na hin, Pilz quihlos Pin Ynhulihla fisla chit milzlit, haban sachit, magahlichit, nor fihla amali, Pimachit, nor Yna hu ba tih coga nor Y fihlu qui ungia.

Glossary

These words from the Muskhogean languages represent the usual equivalent of the Apalachi words as used in recent times. A search among remoter equivalents and rarer words of the languages would undoubtedly show extensive root relationship. The words are spelled as they would be pronounced in English giving to the vowels the Latin pronunciation. As the sounds of the Apalachi words are only imperfectly known it is less misleading to use this non-technical orthography.

	APALACHI	CHOCTAW or CHICKASAW	ALIBAMU or KOASATTA	HITCHITI or MIKASUKI	MASKOKI or SEMINOLE
war	hulu	tanampi	hulu	huli	huli
warrior	taskaiah	taska	tastenukiha	tustenuggi	tastanagi
man	husti	hatak	hasti	isti	isti
child	usla	ushi, ulla	usla	iatoche	hokosi
orphan	usla ila	ulla ulhtakla	usla ilka	iki aitusi'chi	itchkimili
female	tak	tek	teyi	taigi	taiki
word	yalilga	anumpa	yalilga	apungi	ialga
water	okchi	oka	oki	oki	o-iwa
boat	pila	pini	pilu	pi'li	pishlo
town	tafun	tamaha	ola	okli	talofa
house	chikka	chuka	isha	chiki	chuku
ground	akan	yakni	akani	yakni	ikana
month	hitok	hushi	hasi-nissi	has-otali	hasi
day	nitaga	nitak	nitagi	nihtaki	nita
flesh	nip	nipi	nipu	ikni	apeswa
body	api-nip	upi-nip	api-nipu	achakne	inna
feet	ia	iyi	i-pat'ha	i-palashi	ili-tappiksi
fort	kamesa	kamessa	isha kame	tohopika	tohopke
time	nilitaga	aiona	ninitagi	nihtak lapkun	oketeh
old man	chulikah	kamussulleka	.....	naknosalokta	achulagi
clan	yeksa	iksa	yeksa	aksi	tutka
year	hanbilaua	afummi	hasi-lua	hasilapka	miski, ohlope
his heart	ifa	chunkush	ifaga	ifega	ifiki
our teacher	pimabachi	pimabachi	.....	.....	pomehayi
our father	pilzki	pi(n)ki	piki	pokhlki	pilki
his son	ipach	iso	.....	ipachi	ipachi
his might	ihtin	.....	.....	itin	itin
understanding	ihkapi	ikhana	.....	ikuti	iketi
bread	paska	puska	paska	palusti	pulusti
beloved	holatah	holitopa	holahta	hola'hta	holatah
good	fihla	atchukma	kanoasu	hi'li	hi'li
big	soko	chito	soko	'lakah	'luko
old	slaka	chikki	atsulaki	naknosi	atsuli
many	mila	laua	milua	sassi	sassi
all	amali	moma	wayamulu	lapki	omalga
every	amali	moma	amulu	lapki	ulke
alone	ila	ila	ilka	titkise	entilkuse
noble	pulaki	pe'lichi	.....	apiktchi	apikachi
always	imila	abilia	.....	.....	emunka
little	ilkaiha	iskitini	.....	uikchosis	tchutki, loputsk
long	ilungia	falaia	.....	chubi	tchapko
likewise	kumahlihin	kumolihin	.....	.....	matepomuse
also	mok	hak	mook	mawi	maweh
one	ahto'f	atchafa	chafaka	'lamin	humgin
three	tusa	tutchina	tut'tchina	tutchinan	totchienin
five	lapa	ta'lapi	ta'lapi	tchakgipan	chakipin
second	atula	atukla	.....	satuklaka	isahokola
and	maki	mak	mamist	mamin	momen
saying	huluchit	achi	.....	apunkit	.....

	APALACHI	CHOCTAW or CHICKASAW	ALIBAMU or KOASATTA	HITCHITI or MIKASUKI	MASKOKI or SEMINOLE
ıelling	focomblit	.....	.....	.....	.....
lled	gwakila	.....	.....	.....	.....
med	nakaio	.....	.....	.....	.....
rved	slaket	busha	.....	.....	slafkit
reverence	inutat	inichi	.....	.....	.....
praise	insulat	.....	.....	.....	.....
respect	inkasaminat	.....	.....	inkasamit	inkasamat
see	picha	pisa	hitchas	hitchigi	hidshita
breathe	pislaki	.....	pechilako	.....	.....
will	abiska	apesa	.....	.....	.....
embrace	chokonsta	.....	.....	.....	oaketu
understand	itikapi	.....	.....	.....	.....
bmissive	apuluma	apela	apuluma	apuhucheta	apohicheta
is	hima	himak	hima	hia, hiat, hian	hia, hiat, hian
ıch	lauina	laua	.....	sulgi	sulki
gumentative	-chuba	-chito	-chubi	-chobi	-chobi
minutive	-achi	-chi, -si	-uchi	-odshi	-udshi
usal	-igwa	-chi	.....	-idsh	-idj, -iga
llective	-ungia	-okla	-aha	-a'li	-ulgi
gative	-ki	-ka	.....	-ko	-ko
tensor	-los	-lush	-las	-has	-lis
ualitive	-min	-min	.....	(wanting)	(wanting)
stributive	-ko	-ka	.....	-ga	-ga
ative	a-	ai-	.....	(wanting)	a-
strumental	su-	(wanting)	is-	si-	is-
tensive	ai-	ai-	.....	(wanting)	(wanting)
rson (indef.)	nan-	nan-	nan-	isti-	isti-
ing	nok-	inok-	.....	nak-	naki
ck-like	api-	upi-	api-	abi-	api-
	yak	yak	.....	ya	ya
at which	ma, mit, min	ma	.....	ma, mut, mun	ma, mat, man
ey who	yago	yummak	yaku	yakti, -ut, -un	asi, asit, asin
ich	nok	nok	nak	naki, -ut, -un	naki, -it, -in
o, which	ia, iat, ian	ya	.....	ya, yat, yan	i-a, ya
	pinumin	pishno	.....	puhni	pumi
rselves	puhali	pishnoakinli	.....	puhnali	pumi
quired possessive;	Indirect object;	Possessive objective			
s, her, its	in-	in-	in-	im-	im-
r	pin-	pin-	pun-	puhni-	pon-
ur (sing.)	hachin-	hutchin-	.....	chi-	chin-
eir	in-	in	.....	(wanting)	inakitaki
eutral subject;	Natural possessive;	Objective possessive			
ur (sing.)	i-	chin-	.....	i-	chi-
r	pi-	pi-	.....	pu-	pu-

Dios	ihtin	nokhina	makin	aiabiskanachuba	aiabiskat	slakit	ilkaihkan,	imila	pislaki-chi-
God	his might[1]	by it[2]	and	by his great will us	created[3]	carved	out of little,	always	we

nakaio	inbana;	makin	aiabiskanachuba aiabiskat	guangat	ilkaihkan;	makit	ihkapi	ilkahin,
exist[4]	with troubles;	and	being created	it matters	little;	and	intelligence	with little,

Dios	pilzki	nakaio	nilitaga	ilungia	insulat	inutat.	Guangat-ilkaihka	kumahlihin	pinumin
God	our father	called	time	long	we praise	we reverence.	It matters little	likewise	we

nan-pulakih-losmin[5]	nan-amali	chulikah-losmin	slak-los	takaia	li-min	uslak-ila	aslakana
persons noble together	persons all	old men together	old	women	together equally	orphans	the sick

yagomin	akan	Apalachi	tafun	kanaka,	yunkila	inhulihla,	nitaga	amali	pinholahtachuba	pinrey
they who	ground	Apalchi	town	called,	we say	who find ourselves,	days	all	our noble chief	our king

innutat	inkasaminat	sikat	ilkahin.	Hachin	yalilga	pulaki	lauina	sunki	iap
we reverence	we respect	it is evident	insufficiently.	Your	word	noble	much	it is evident	we do

chokonsta	itikapi	pihakchup	puhalimin	pifan	atalzlit,	abagat	huluchit,	apulumana-ahta-apulumat
not love	receive	in our ear	ourselves	our hearts	as one,	which	saying,	more submissive and obedient[6]

ina	hubachint	insaihka	kumaliga.	Guangat	ilkaihga,	kumahlihin,	pihnumin	nan-amali	yagamin quan
we become	your orders	to obey	as it is now.	It matters	little,	likewise,	we	persons all	who equally are

ahanluchali	slakit	ilkakaio,	aiabiskanachuba	slakit	ilkalihkan	Dios	pilzki	nakaia;	imila
in this world	carved	little,	by his great will us	carved out of little		God	our father	called;	always

[1] ihtin, an instrumental denoting power or ability. [2] nok, the thing or means; -hina, a reflexive referring to the essential nature of God's ability. [3] ai-, augumentor of action; abiska, to will. [4] pislaki-chi, we continually breathe. [5] -los, refers to all of a kind; -min, equally. [6] comparative formed by reduplication, a process known to occur in the Muskogean languages.

inbana	makin	matihka	kanahin,	pilzkilos	pininhulihla	fislachit	milzlit	habansachit	magalilichit;
with troubles	and	duty	that it is,	our priests	our souls[7]	to cleanse	to sweep	to absolve	to make bright,

nokfihla	amali	pimachit	nokinahubalih-koga,	nokifihlu-kiunkia	pimichalz	pininsachit	punlapulit,
of good things	all	our teachers	things showing us[9],	things good not[8]	taking us from	separating from	putting out,

iap	nok	pulaqui	fihla	yfat-christianu	nakaia	pinhulihlachit.	Guangat	ilkaihga	Carlosmin
the	things	noble	good	of christians	called	us they teach.	Likewise	never	those of Charles

christianoslos	intafun	lon	pichan-aksikwikon	magomin	itin bananlaihga,	utin hulupulaki	holahta	lapa
to the christians	their town	in	having visited	and	them he desired	hence war nobles	beloved men	three

makin	imila	inyeksa	intaskaiahlosmin	iat	Governador	Don	Diego	Quiroga	kanakaio	lat	Ibitachula	tafun
and	all	of their clan	their warriors	whom	Governor	Don	Diego	Quiroga	called	to	Ibitachula	town

man	ihtip-pichat	yalilga	fihla.	Hima	hanlilaba	88 hitok henero	kanakaio	kwan	pintafun	Abalachi
they	went to hear	words	good.	This	year	1688 month January	called	to these	our towns	Apalachi

tafun	kanakaio	lat	pi-pichat	pifiliskat	Dios	ihyalilgamin	nok-ansli	amali	apuluma	nakyagomin
territory	called	where	having heard	our talk on	God	his words	things	all	obedience	things which

amali	yfat	hanin-ialkat-hanin	akamasachit.	San	Luis	tafun	kwakila	Abalahchi	holahta-ungia,	hachin
all	of heart	more devoted[6]	strengthen.	San	Luis	town	called	Abalahchi	chiefs[10],	your

cholzt	ilkaihga,	hanlaba	1688	hitok gualali	henero	kanakaio	nitaga	21#	hachin	supaslos	hachi	ia
petitioners	little,	in year	1688	month[11]	January	called	day	21st	your	[12]sons	your	feet

pulaki	innutat	fokomb	guangakaia.[13]
noble	reverence	kiss	syntactic ending.

[7] pin-inhulihla, our knowledge faculty. [8] -ki, negative suffix; -unkia, a collective. [9] -koga, they do. [10] -ungia, a collective. [11] literally "moon again." [12] su-, an instrumental. [13] literally "so it is."

Rec'd July 7 1918

Conclusions. The Apalachi language is etymologically related to the Choctaw. Morphologically the language shows a more extensive syntactical plan, resembling that of Hitchiti. Phonetically the language differs from Northern Choctaw very much as does Hooma and Alibamu. These facts probably indicate that Apalachi became differentiated from the Choctaw-Alibamu group prior to the grammatical simplification of the Choctaw and that it later developed a modification of its vowel system prior to its separatior from the Southern Choctaw group. As none of the Muskhogean languages have changed very greatly during the past century it seems reasonable that Apalachi became separated from Old Choctaw at least several centuries before the Columbian discovery.

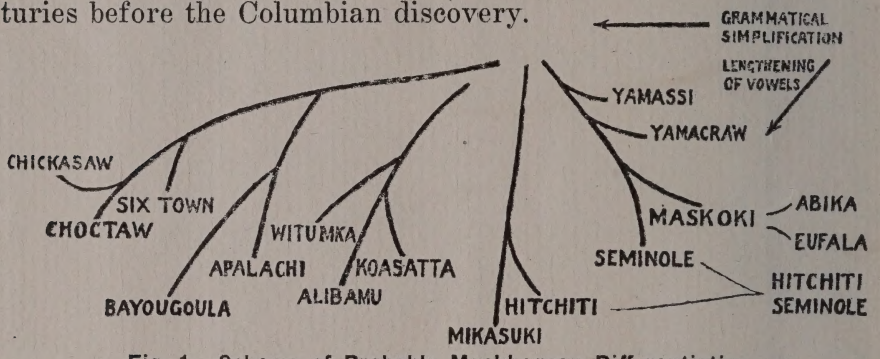


Fig. 1.—Schema of Probable Muskhogean Differentiation.

Literature

1. Smith, Buckingham
[Documents in the Spanish and two of the early tongues of Florida (Apalachian and Timuquan).] [1859?] No title page; folio; six sheets in Spanish, two sheets in facsimile of Apalachi text, and one facsimile sheet of Timuqua.
2. Smith, Buckingham
Specimen of the Apalachian Language.
In Historical Magazine, first series, Vol. 4, pp. 40-41. New York and London, 1860, small 4-to.
3. Gatschet, Albert S.
Brinton's library of aboriginal American literature. Number IV. A Migration Legend of the Creek Indians with a linguistic, historic and ethnographic introduction. Vol. I, Philadelphia: D. G. Brinton, 1884. Vol. II *in* Transactions of the St. Louis Academy of Science, Vol. 5, St. Louis, Mo., 1888.

BULLETINS OF THE HERVAS LABORATORIES OF AMERICAN LINGUISTICS

Bulletin No. 1 Bibliographies of Lesser North American Linguistic Families.

Bulletin No. 2 Source-book of Muskhogean Archaeology and Ethnology.

Bulletin No. 3 Proper Names from the Muskhogean Languages.

Bulletin No. 4 Relationships of the Chitimachan Linguistic Family.

Bulletin No. 5 Grammatical and Lexical Notes on the Keres Language (Acoma-Laguna Dialect) of the Keresan Stock.

Bulletin No. 6 Analysis of a Text in the Apalachi Language (Muskhogean Stock).

Ayer
oPM
633
.T6
1918

AYER
Apalachi
-2-